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The author proposes, for the realization of his ideals, that national trade-unions should be formed over all Germany; that these trade-unions, after previous inquiry into the demand, should produce in accordance with a common plan.

Interestingly written as Losch's book is, his practical suggestions appear to us much too far-reaching and not unquestionable. He is certainly right when he regrets the dissociated condition of many branches of production, and criticises the backward state of technical knowledge in the small industries. But if his ideals were realized, we should have to look out for new drawbacks. Through these national associations for production, all the small trades would be made impossible, and only large industry would survive. This would be a cause for regret on account of the numerous advantages which the small concern has in many branches of production. Individual taste would then have to yield to the uniform scheme of these centralized industries. And even then would Losch's plan do away with the chief evil, overproduction and speculation? Certainly not. The national unions should, indeed, calculate the public demand, but they would not be able to do so on account of the ever varying taste of the public. So long, at any rate, as the individualistic method of economy continues, such a correspondence of supply and demand cannot be attained: but in this great association, errors would have much worse consequences than in small industries. Therefore it seems better to permit the formation of trusts to go on more spontaneously, but not to regard the general spread of national trusts as exactly the panacea for all social ills. There is also great danger that these national trade associations would lead us directly into State socialism, since the State would not very long leave the regulation of national production to the officials of these unions. That the author is not altogether averse to such socialistic ideas is evidenced by his plan for agricultural production, which he thinks should be so conducted that the farmers should be subject, as regards the cultivation of the soil, to regulations emanating from a national agricultural commission. In fact, that would amount to State control of agricultural production.

KARL DIEHL.

[Translated by Ellen C. Semple.]

A Student's Manual of English Constitutional History. By DUDLEY JULIUS MEDLEY, M. A. Pp. 583. London: Simpkin, Marshall & Co., 1894.

The Elements of English Constitutional History. By F. C. MONTAGUE, M. A. Pp. 240. Price, \$1.25. London and New York: Longmans, Green & Co., 1894.

The primary reason, as stated in the preface, for the existence of "A Student's Manual of English Constitutional History," is the scarcity of textbooks in constitutional history, and especially the scarcity of books dealing with the subject upon satisfactory lines. The line of treatment which has commended itself to our author, is the separate presentation of each of the great institutions of the English government. After an introductory chapter, in which is discussed the nature of constitutions and the different sources of the English constitution, and a chapter upon the relation of the land to the people, the first group of great institutions is sketched under the general title, *The Administrative*. Here are presented the Crown, the King's Council, Curia Regis, the Privy Council, the Cabinet, and the modern administrative departments. The next three chapters are devoted to the origin and history of legislative institutions. Two whole chapters are given to the House of Commons: one dealing with its forms and the other with its action. The other institutions sketched in separate chapters are those pertaining to the Administration of Justice, to Local Government and to Religion.

Montague's little book, "*The Elements of English Constitutional History*," covers the same ground, but instead of presenting separate sketches of the different institutions, the whole subject is set forth in chronological order. Mr. Montague's book is simpler and more elementary, and is addressed to a different audience. It is designed for the use of those who are beginning to read history.

Mr. Medley's book is addressed to the same class as the familiar work of Taswell-Langmead. The peculiarity of the new work lies in its separate treatment of the various legislative, executive, judicial and ecclesiastical institutions. A student of constitutional history wants to get a view of all the governmental institutions as they are unfolded together. This is the first and the most natural view. On this plan most constitutional histories have been written. Yet any student who has sought more than a superficial knowledge of the subject will testify that he has often found himself ransacking all histories at his command, from beginning to end, in order to trace certain specific institutions. Mr. Medley has done for the student what every careful student has tried to do for himself. He has given a full and lucid sketch of the various governmental institutions from the beginning to the end of the history. This necessarily involves a good deal of repeating. The administrative institutions are, in the earlier years and in part throughout, the same as the legislative, judicial and

ecclesiastical. Hence, the same institution appears in its three or four different capacities, and its history is traced in as many different relations. I am inclined to the opinion that this method of treatment will be found to be peculiarly helpful to the American student who has in his own government an easily distinguishable history for the separate legislative, executive and judicial institutions. The form of Mr. Medley's book ought to make it easier for the American to see that the English have not separate institutions in the same sense.

JESSE MACY.

Les Luttes entre sociétés humaines et leurs phases successives. Par J. NOVICOW. Price, 10 fr. Paris: Felix Alcan, 1893.

This is a thick book, and makes very tiresome reading. The author undertakes to prove that conflict is the general law of the universe. It even begins, according to his view, among atoms and molecules. "The struggle among atoms will be eternal" (p. 6). This conflict is continued among the heavenly bodies, in our solar system, in the vegetable and animal kingdoms, and among men. Side by side with it there exists a tendency toward association. "Human hordes unite to form tribes; tribes form towns; towns combine into States" (p. 10). "There is nothing opposed to the assumption that, some time in the future, a great federation of States will take the place of the present order of things" (p. 11). In all associations the constituent elements continue the struggle. Every conflict, however, must end with adaptation to the whole, or with the elimination of that element which does not so adapt itself. Among men this conflict passes through several successive phases. Its first form is cannibalism; then follows slavery, pillage and political subjugation. In other words, the struggle among men passes through the alimentary, economic and political phases, and becomes in the end a mental conflict.

The author describes at length the different aspects of this conflict, and, in this connection, censures those who carry on war for the sake of riches. "War and wealth are antagonistic," since every war destroys wealth. The author rings in the changes on this thought in the most varied forms, in order to express his conviction that a better insight and more perfect wisdom must some day lead to doing away with war. "Political tactics have been, therefore, hitherto on the wrong road" (p. 236). Instead of waging wars, it would be better "to settle the political boundaries of States by the free agreement of the citizens" (p. 237). Then the basis of the different political territories would be nationality, which rests chiefly on similarity